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The
Reformationist
One Nation
One Idea

Chairman's Corner



Even in times of despair and destruction, there will always be silver linings to be had. The end of slavery could only have come about through the Civil War. Vietnam taught us to be wary of foreign entanglements. We don't move forward as individuals or collective units without adversity and struggle. Advancing through osmosis is not to advance but to give into decay. While it's become fashionable to criticize responses to tragedies that involve a political angle. Politics is the only way to address endemic issues manifesting in the form of tragedies. Although to offer prayers and well-wishes to people may sound good. The reality is that the origin of these actions often originate from group-think, as the growth of social media over the last decade has produced a tool for individuals frustrated with life or in need of recognition and attention to spew their venom to ever-larger audiences; producing a populace afraid to go against public opinion. The expressions of sympathy are primarily done for show, meant to make the individual engaging in the expression feel better about themselves. More than anything else true sympathy lies in the desire to alter structures that produce

tragedies, fix problems, and prevent future occurrences from happening. Like it or not, society is political at its core, and society's problems need problem solvers and solutions and fewer celebrities engaging in condescending lectures regarding the proper behaviors to be engaged in during pandemics while they rest comfortably in their mansions.

If the Coronavirus has taught us anything, it's that our present form of government and economy are completely incapable of handling a pandemic with a mortality rate of .5 to 1 percent. Imagine a deadlier virus with the same effective contagion spread. We wouldn't be discussing a possible depression, but the dissolution of society in general. It's been a favorite pastime of the American Right to criticize socialist countries for their inability to provide essential consumer goods. We haven't heard much of that over the last two months. Countries with more active governments such as South Korea have been able to test more individuals and halt the spread of the virus much more effectively than our decentralized political system. The response to the virus here at home has resembled the actions of a bunch of petulant children, rather than the statesmen the crisis calls for. The "government is not the solution but the problem" mantra should be put to rest with the last nail set to go into the coffin. The time is now to address the structural deficiencies which have produced the incompetent response to the virus and are at the heart of so many of our problems. Those who are dying and seeing their lives destroyed should not have sacrificed for nothing.

Real Talk With the Deputy Director



It never ceases to amaze me to see how the system imbibes a certain sense of loyalty to it from Americans. I am speaking specifically about capitalism. People I speak to who will badmouth it one week will swing back to its supporter the next. This is usually borne of one of a few things or any combination of them. One is the idea we just can't do any better than capitalism. It brings the most good to the most people possible and we are the most prosperous people the world has ever known. The other is looking at the carcasses of other political ideologies left in the graveyard of the 20th century as proof that capitalism won out by virtue of its virtues. Yet another is not being able to imagine or have a clear picture of how any other system would work. As long as people have a roof over their heads and enough junk food to keep them alive and operational enough to work for the capitalists then chances are, they aren't going to revolt against the status quo. Minor hiccups such as the election of Donald Trump is about the best we can

expect. Last but not least there is this ill-conceived idea of patriotism as it pertains to supporting the system their granddaddies supposedly fought for in World War 2. We should always fight to better our country. That is the true meaning of being a patriot, and that means standing against the status quo when it no longer is serving the people. Once you separate the idea of America the nation from the political clique propping up the democratic capitalist regime, often thought of as “America”, then there should be no difficulty breaking those bonds they have chained us with.

As it stands now however, the system is being and will continue to be questioned as we continue to wade through this quagmire that is the coronavirus. It has brought challenges to capitalism that is unparalleled in our history as a country. In my 32 years on earth, I have already experienced 3 crises that threw our economy into a tailspin to some degree or another. The first was 9/11. The stock markets took a dive and very costly wars were the ultimate result. The next was the 2008-09 financial crisis and now it is SARS-CoV-2. If you count the stock market crash of '87 (the year I was born) you may say four so far during my lifetime. The first crisis was brought about by those who wished us harm, an existential threat. The financial crisis was due to a lack of safeguards and oversight. The removal of such safeguards was made at the behest of the very business interests that ultimately precipitated the crisis through bought and paid for political channels, which was all a byproduct of the system itself and the guiding principles of competition and profit motive. This threat seems to be the worst of the three and this is an existential threat originating in the natural world. In times past there have been pandemics far worse than this one, namely the Spanish flu pandemic of 1918, and yet there was no talk of an economic crash that we are aware of. The crash came a decade later with the onset of the Great Depression. What makes these crises so acute in our own time when we are supposed to be more prosperous and powerful than ever? A tiny virus threatens to bring the entire western world to its knees in a matter of weeks. In acknowledging the severity of the threat, you have a Republican president using government to inject a record 2 trillion dollars into the economy. This also had to be done along with other measures akin to corporative policies undertaken by Mussolini during the Obama administration to address the financial crisis, namely the State becoming the primary shareholder in key businesses until the companies could be made profitable again at which time the

government would withdraw as a shareholder as we saw with the government buyout of GM. The most frightening thing is these hiccups are coming at very short intervals now and the threats are originating from many different sources. Each time the blanket has been pulled down revealing the sick patient we have seen and are seeing now that the body is severely emaciated. There is something very wrong about this. The system should not be this fragile. Without the salvation of the state, capitalism could not have carried on through the depression, the financial crisis, or now the coronavirus pandemic. I believe that this has not been lost on the ruling and political classes. The last thing they want is for the realization that I have just spelled out for you to permeate the consciousness of the American public.

With this being said it is worth noting that, in general, capitalism could not have survived this long without the bureaucracy and the other non-governmental institutions such as the Federal Reserve Bank acting as governors keeping the system more or less stable enough to function and carry on. This is also necessary to keep violent upheavals among the people from happening. Elections play into this mass psychology as well. The democratic capitalist regime has been masterful at keeping the majority of the citizens pacified and content enough to at least continue going to work and continue to vote in elections. When there is a reaction by the people to injustices presented by the irrational, unconscious portion of the system, i.e., capitalism, then the rational, conscious portion of it, the State has stepped in and moved to parry the anger of the populace and augment it in such a way as to keep order and the establishment operating. This is democracy. If we look in the right places in America's history, we can see a story unfold. This is the story we want to tell.

The history of America, as it pertains to the industrial revolution, and all of the socio-economic consequences that cascaded from it didn't really vary much from European countries. True, the class warfare was more acute in Europe than America, yet it is enough to know that the working conditions that came from the industrial revolution caused a reaction from workers and triggered an instinct to bond together to bargain collectively. This gave rise to the labor union movement in America and at times it was radical and spilled over into bloodshed. One notable example was the West Virginia coal mine wars. The Great Depression hit, and the

modern welfare state came into being in this country. The State stepped in and saved the system borrowing heavily from fascist Italy's economic policies to accomplish this. Everything changed with the second world war having been won. This was a new era where democratic capitalism as we know it today would be established. The regime, fresh off new lands for market expansion having been won, a huge wave of national sentiment of solidarity, and a booming war economy, was sitting on fertile soil to begin anew and squash the labor movement. What occurred was the formation of a certain social contract. The Communist Party of China operates in a similar social contract with its people. For China, the people allow the Communist Party one-party rule in return for good governance. In America, this was done first but in a different way. The democratic capitalist regime would be allowed to govern and keep the ruling classes in positions of prestige and keep private property in exchange for voting rights. I believe that this is essentially why you saw a major expansion of voting rights after the war, giving people more of a say in the system, whether real or imagined, keeping them placated. The vote kept people more or less docile and governable. As technology progressed goods became more complex. This created more jobs at first, although most would be shipped overseas in due time. The complexity this brought to the economy, however, brought with it middle management jobs in all industries and services. What we now have is a job market where there is very little heavy industry or skilled trades. The jobs of today are not unionized. This along with laws killing the labor movement is the source of its demise. The laws in theory at least can be reversed. The outflow of jobs abroad is a much larger economic trend that is not so easily reversed, as it would mean that the inviolability of private property, itself, would have to be questioned. This is hardly possible at this stage in the game. The political will does not exist to do it. The outsourcing of industrial jobs and the plethora of middle management positions in the industries left in America means that the lines between the proletariat and bourgeoisie have become all the more blurred. This is what has led to an indifferent acceptance of the system and not to put too fine a point on it this is the reason people are more or less apathetic.

It leaves us with the question, how will capitalism end? Will it end? How do we know that it will end? While I am no Marxist, we can look to Mr. Marx for some pointers or at least for a frame of reference from whence our theory on the matter

might spring. For one, I am in agreement with Marx, as well as the revolutionary syndicalists of Italy immediately preceding the rise of Fascism, that capitalism still has a historical role to play. Marx gave this frame of reference; he said that there were five epochs, and they were to occur in this order: primitive communism, slavery, feudalism, capitalism, and finally, communism. Just as capitalism in our own time has been rocked by existential threats in the environment as well as the other sources I mentioned in the beginning of this segment, the epochs have passed through history due to many of the same externalities. In my own opinion, I believe that one epoch largely passed due to a warmer climate and the abatement of the black death in Europe. This brought on the renaissance and the enlightenment. In this example, I believe Marx was more or less accurate in his theory of historical materialism, namely that the environment or material conditions (loosely interpreted) gave the impetus for the passing of one epoch to the next. Without the Enlightenment I do not believe that capitalism would have been born along with the Industrial Revolution. Science had to flourish once again for the technological advancements to occur. This began the passing of feudalism but with the necessary rise of the bourgeoisie, and a point in history was reached where landlordism became pointless and this is ultimately what handed the reigns of history to the bourgeoisie. According to Marx's dialectic, everything is material and a result of class struggle. He borrowed this from Hegel but attempted to synthesize it into a more graspable governing entity, namely class struggle or dialectical materialism. Nowhere did Marx take into account the State and rational human will in all of this. While Marx was a philosopher in his own right, I believe that his dialectic was fashioned more to fit his political aims, whereas Hegel's dialectic still to me seems the more correct. Through thesis and anti-thesis there comes synthesis. But as we have seen in our own time with 9/11 or now the coronavirus, the State and rational human will must be part of that dialectic, which, whether we like the vague idea of Hegel or not, we must admit history is guided by some world spirit we cannot calculate or anticipate.

Through all of this, I believe, like the fascists and national syndicalists before me, that capitalism still has a historical role to play. We can augment it and we can effectively neuter it perhaps, but it will not pass away until something occurs that makes the structure irrelevant just as landlordism became irrelevant. When this occurs - and we know it must - society will likely take the path of least resistance

and a small few must guide whatever movement comes next. At this point in our history, it feels like we are experiencing what Revelation in the Bible calls “birth pangs.” The system has become so complex and so lean due to competition that the body cannot sustain any shock. It is a delicate house of cards built up to the heavens. There are no reserves of fat on the body to keep it alive in times of scarcity and famine. The only thing keeping it alive is the ventilator of the state. As previously stated, the hiccups are coming at shorter intervals. The coughs are becoming more acute and pronounced. It is only a matter of time before the conditions are right and the death rattle is heard. Is that time now? Only time will tell. Who the next epoch could pass to and to whom the reigns of history will go to next we can’t know but we should look forward to it and strive to meet it as best we can when it does.

Party Stats (as of 4/1)



Website Hits: 2,427 (+ 6.3%)

YouTube: 1,937 (+79)

Twitter: 844 (+37)

Facebook: 4,382 (-42)

Instagram: 1900 (+349)

Podcast Downloads: 142, YTD 697, Lifetime 3,673

Mailbox



Q. Do you believe that Fascism can be separated from nationalism, or are the two mutually exclusive? Additionally, would citizens within a 21st Century Fascist state have to accept an erosion of the civil liberties currently enjoyed by Western Democracies?

A. I don't think fascism and nationalism are mutually exclusive. There is some overlap, but they definitely aren't the same thing. We have a good article by Gentile illustrating this point. Basically, nationalists deify the nation, making it into an entity which precedes and outlasts the individual. Fascists believe that the nation only exists when the individual becomes conscious of it. Hence, it's a product of human thought.

Regarding civil liberties, I'll phrase it like this. An individual who has liberty to do drugs, engage in prostitution, or pornography taken away will have more overall freedom due to the positive effects on mental and physical health from not

engaging in such activities. It's the old argument of classical liberalism that freedom existed before the State, and the State only exists to protect and preserve that freedom. I've always opposed this idea as being toxic and just plain false. For us, law is not a necessary evil, but a necessary good. Freedom and its offshoots, as in critical thinking, scientific methods, and philosophy, can only be the result of law, and freedom cannot exist without it. When you're driving your car down the road the law says you cannot drive beyond a certain speed; you have to observe stop signs and light signals. Imagine how driving would be without these laws. You'd have total chaos with so many deaths that driving itself would become impractical. Laws make driving possible. We can extrapolate to the other facets of society, and, universally, institutions can only exist because laws create the structures within which people and social groups can operate. So, yes, some civil liberties must be regulated or prevented for individuals to have greater freedom of action and liberty.

Things to Think About



Artists, gallery owners, critics, and public wallow together in the “anything goes,” and the epoch is one of slackening. But this realism of “anything goes” is in fact that of money; in the absence of aesthetic criteria, it remains possible and useful to assess the value of works of art according to the profits they yield. Such realism accommodates all “needs,” providing that the tendencies and needs have purchasing power.

Liotard, Jean Francois. *The Postmodern Condition*. Minnesota, MN: University of Minnesota, 1997.

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New Members for March



Texas =1

Connecticut =1

Massachusetts =1

Party Leadership



Chairman: Joshua Noyer



Deputy Chairman: B.K. Burton



Economic Affairs: Justin Stofko



Public Relations: Evan Tobia



Western Regional Director: Jesse Drummond



Central Regional Director: Zachery Pierre



Foreign Outreach, Trans-Mississippi Director: Sean Salas



Foreign Policy: Matthew Hines



Elections: Cory Faust



Interior: Mitchell Simmons

National Convention

Dallas, Tx

Date TBD



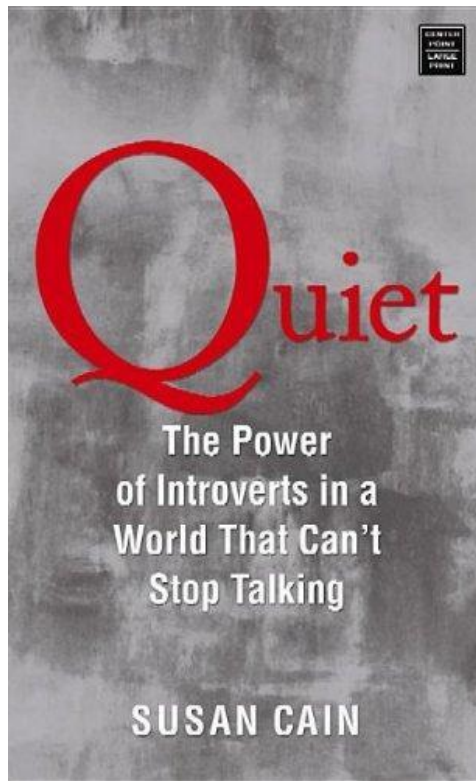
We The State: Conquering the Sixth Great Extinction

By Jeremy Horne P.H.D.

The National Reformation Party's first published book, by contributing writer The Ax. <http://www.lulu.com/shop/jeremy-horne/we-the-state/hardcover/product-24451465.html>



Book Review:



Cain, Susan. *Quiet*, New York, NY: Crown Publishing Group, 2012.

On occasion I'll take a break from my more serious readings and relax with something purely enjoyable. *Quiet* by Susan Cain was precisely such a book, or at least I had thought. Don't get me wrong; this was a journey through personality types and how they interact with each other. But to my pleasant surprise it was also a condemnation of contemporary American society, how the ethos of capitalism has pushed a one size fits all mentality upon us at the expense of 30% to 50% of the population who are considered introverts.

The evolution of this phenomenon is traced from its origins in the late 19th century, when character was the primary constituent of an individual's internal makeup. Emphasis was then gradually placed on personality, so as to make individuals more compatible with the growth of American business interests. The damage done is illustrated through the dominant paradigms within the education establishment with its emphasis on group work to the business world's fascination

with its endless amount of presentation. All the while, those who fall on the short end of the extrovert spectrum see their talents wasted in a society which considers them a problem that needs to be fixed.

I usually don't do this, but this book far exceeded my expectations; so, it receives the highest honor 10 out 10 Fasces

Covid-19 and National Defense

By Sterling Price



The recent outbreak of the Covid-19 strain of the coronavirus has brought to the fore several serious issues facing the United States and has reminded us of the importance and effectiveness of certain policies that already exist. This outbreak has wrought damage on national economies, brought movement of people to a standstill and, worst of all, has claimed the lives of numerous innocent lives. Therefore, conditions being as they are, it has become necessary that we as a country should reassess how we protect ourselves against adversities of various kinds. How will the America of the future be defended, and how will the rest of the world respond?

The United States has, in many regards, already won significant advantages that set it apart from the rest of the international community. We benefit from an existing economic infrastructure, ready to be put to a higher purpose of combating the coronavirus. The manufacturing sector can quickly tool up to produce for the needs

of the nation, particularly the Department of Defense and various first responder agencies that will need of a regular supply of new equipment. Our soft industry, such as the tech industry, is as capable as any other around the world. It can deliver necessary advances in the management and efficient distribution of accurate and relevant medical information to wherever it is needed. Many of the needs in these areas are already being met by domestic suppliers, and this will increasingly be the trend in the DoD.

Furthermore, to the point of meeting national security needs, comprehensive reevaluations of the needs of the national defense will be necessary for the entirety of the DoD and should also be conducted individually within each branch of the US armed forces. In the future, it may even be necessary for the State Department and Justice Department to conduct similar reevaluations. The goal of these reevaluations will be to reassign funding and resources from less than effective or acceptable points of investment into areas in which greater and more tangible returns can be had, returns that will benefit the overall mission of national defense. The retirement of outdated and obsolete ships, and ineffective new equipment on the part of the US Navy will downsize the fleet into a significantly more manageable and effective fighting force by diverting funding into the proper care and upkeep of those ships and other assets which will remain. The redirecting of funding into current production designs that still have an abundance of potential for future development will streamline the needs of the Air Force and allow it to maximize its capabilities, rather than squandering assets on unrealistic projects with no hope for long term success. The Army, coming to a crossroad in time, needs to consider what it feels to be the most pressing threats facing the United States and how it would respond to such threats (as opposed to having a vague mission objective that makes the Army a 'jack of all trades and master of none'). Further empowerment and investment in the Coast Guard and National Guard should be considered in management of natural disasters or other crisis. Above all other contenders, one should look to the Marine Corps as a model for future innovation in the military. The Marine Corps is in the beginning stages of a Corps-wide philosophical transformation that will completely overhaul its expectations for future needs. There will be cuts in some areas, and there will be expansion in other areas. With the reassessment complete, a clear mission objective has been identified, goals have been set to achieve that objective, and the process is

underway to redesign the entire structure of the Corps to meet the needs of that mission. It is downsizing and becoming more flexible to more rapidly respond to where it is most needed.

You may be asking yourself “okay, but how does this affect me”? The answer is that the armed forces of this nation can prepare themselves to more effectively respond, not just to the deserts of the Middle East, or the islands of the south Pacific, or wherever else overseas you might imagine them going, but also to New York, or Los Angeles, or Chicago, or Dallas, or Miami or wherever in the United States they may be needed to provide relief and to defend. Efforts at achieving this aim have brought our armed forces forward into the modern day, but to be content with one’s performance is to be complacent. We can and must look for ways to improve in every capacity. When the lives of American citizens are at stake, we must leave no stone unturned. The COVID-19 outbreak is a true test for our military, of this there is no doubt. That is why it is so important that our military be thoroughly equipped with the most useful equipment that can be manufactured and distributed quickly. Depending on the worsening conditions of this outbreak, our military may need to increasingly play a more active and visible role in crisis management in the streets of downtown and suburban America. Support, on the part of the civilian population, is critical to the success of our military. This is not a crisis for some, but of all. Performing one’s civil duty in putting an end to this outbreak will ensure the future success of the community, and the nation as a whole.

Duty or Concrete Ethics

By R.G. Collingwood



Pp 227-231 Collingwood, R. G. *Speculum Mentis*. Oxford: Clarendon Press, 1924.

What is true of the proverbial caprices of fashion is a fortiori true of law and politics. The attempt of abstract thought to mutilate these historical facts appears theoretically in the attempt to construct a sociology, or science intended to reduce history to a pattern of abstract concepts, and practically in the attempt to oust the lawyer and the statesman from public life and replace them with the business man and the scientist. Thus the state, which in its historical reality is a fabric of law, is reduced to a business concern by an ‘ economic interpretation of history ’ which destroys the concreteness of legal fact and replaces it by the abstractions of utilitarian ethics; and we get socialism or the substitution of economics for justice, with its natural corollary, the destruction of that internal ‘ king’s peace ’ which the political spirit has guarded through centuries as the very flame of its domestic altar, and the declaration of a class war which is the explicit negation of the state.

Similarly the family, just because it is a concrete spiritual reality whose foundation is the act of spontaneous choice in which, moved by some spirit certainly not born in the counting-house or laboratory, one man and one woman greet one another as co-parents of the world's future; just because it is the tree on which new souls grow in a manner unpredictable to scientific calculation; just because it is these things, the family is the object of attack by eugenicists who are quite sure that professors of science could mate young men and young women a great deal better than the poor ignorant things can do it for themselves, with the amateurish assistance of their friends and relations ; and have the effrontery to bolster up their propaganda with facts concerning the failure of this or that marriage, arbitrarily selected to suit their purposes, as if a fanatic who wished to make gramophones compulsory by law should produce statistics showing that some people sing out of tune. For love and marriage and the procreation of children are, every time they happen, a voyage of discovery; and when scientists have discovered the logic which will infallibly produce true discoveries, it will be time enough for them to usurp that chosen province of intuition, the business of matchmaking. The same fallacy recurs in militarism, or the seizure of the state by that science of war which the state has devised to serve its own ends; commercialism, or the overthrow of law by profit and the replacement of statesmen by business men ; and other ailments of the body politic, whose common nature is to deny the very essence of the state, which is concrete freedom in the guise of justice or right, and its replacement by one form or another of expediency. They are alternative forms of that abstractness, that hatred of concrete historical fact, which is the fountain of all political corruption.

Yet this corruption is no external enemy; it is inherent in the very fabric of the political life itself. The perfect concreteness of pure justice, of absolute right, is unattainable in the sphere of law, for law regarded as an objective reality over against the individual already shows the mark of that last abstraction which divides subject from object. Society, as distinct from the individual, is already an abstraction, and as such cannot have that claim upon the individual which is possessed only by an absolutely concrete principle. Law is not the will of the individual himself; it is a command laid upon him from without, and therefore his obedience to it is always tainted with utilitarianism. Hence all those utilitarian degradations of law to which we have referred are in a sense inevitable. For law—

and the same, we shall see, is true of history as a whole—is an incomplete realization of concrete thought: it is essentially a step, but an imperfect step, from abstract to concrete, from utility to responsibility. The very externality of law to the agent binds it down to the world of abstract or scientific thought, and necessitates a contradiction by which, on the one hand, the law itself claims to embody right, while on the other the individual conscience claims to defy the law in the name of right. It is useless to debate the issue between the disputants; granted their common initial error, each is equally justified in his position. The same contradiction reappears in external relations, where the very fact that the state is law makes the inevitable conflict of state with state a conflict not of mere interest but of right against right, and therefore gives rise not to economic rivalry but to war.

We shall see that history is an unstable attitude which leads either back into science or forward into philosophy, according as the intellectual vigour of the historian is exhausted or stimulated by his attempt to get rid of the abstractions of science. So law is an unstable attitude, and either leads on to the position of absolute ethics, in which the law becomes simply the act of the individual's own will and its abstract objectivity disappears, or else leads back to the position of abstract or utilitarian ethics and the politics of the scientist and the business-man. The later nineteenth century, as we shall see later on, appears to have been a time when an historical attitude, insecurely reached, was relapsing into the abstractness of a new scientific phase of thought; a retrograde movement in the history of the human mind, though one which, perhaps, served only to lay the foundation of a more secure advance. If this was so, it is no ground for surprise that socialism, eugenics, militarism, commercialism, and their like should have especially flourished during that period, as parasites upon the political life of the civilized world. Nor is it improbable that each one of them may prove in time to have justified its existence and contributed something of value to the advancement of human life.

Separation of Powers

By Joshua Noyer



The Federalist Papers were a collection of letters written by Alexander Hamilton, James Madison, and John Jay for the express purpose of influencing public opinion towards approval of the Constitution. The contradiction the writers had to face was to how to make a unified country, which a strong government is a prerequisite, while at the same time preserving a view of freedom, where the citizen is a self-sufficient individual with little to no need of government. The solution (borrowed from the writings of Montesquieu) employed the separation of powers doctrine, that the most effective barrier to tyranny is to keep government divided. Hence there emerged the three separate branches of government: The Legislative, Executive, and the Judicial, all containing separate and defined powers. Pre-Revolutionary War propaganda had asserted that King George III was a tyrant. So much of the subsequent political theses composed after the War emphasized the importance of preventing a return to tyranny through the prevention of a strong executive. The next two hundred-plus years have been colored by power struggles between the different branches, with each warning of the tyranny to come if the

separation of powers were violated; all the while a new power has arisen the original idea did not incorporate.

The founders were products of an 18th century agricultural society. The technological and social changes that have accompanied global society since the end of the second World War could not have been conceivable to them. Much as the structure of the French State prior to its revolution was created before the emergence of the Third Estate (peasants and bourgeoisie) and was incapable of surviving in its form with their inclusion. So, the theoretical model we reference as the Separation of Powers was built upon an idea of tyranny based upon 18th Century political thought. The idea of freedom or its lack thereof to Enlightenment thinkers was based solely upon government and its role. Viewing the individual and the State as two separate entities; the actions of either were viewed as taking place within a zero-sum structure with the withdrawal of the State leading to more human freedom, while its expansion could only come at the expense of that freedom. Although a certain logic abounds here, much like the State of Nature philosophers based their theories on a scientific view of the universe, which viewed its parts as existing separately from each other; to give them the benefit of the doubt we are all products of our time. The ideas we develop and the theories we construct are based upon what we know. To theorize regarding bare possibilities is to delve into the realm of fiction. However, the same benefit cannot be applied to contemporary theoreticians who insist on deifying certain concepts which no longer have relevancy. To advocate a concept despite its lack of relevancy is deify that concept, to attempt to make the abstract real.

While America's politicians still insist on "tilting at windmills" and fitting square pegs into round holes by engaging in polemics surrounding the dangers of a lack of checks and balances, a new power establishment has arisen, which knows no values and exists without a check to its power, Corporate America. While we've always had a wealthy elite in this country able to manipulate the levers of power behind closed doors, that elite was primarily composed of individuals who made their wealth either through the land or industry, but unlike contemporary businessmen that industry operated primarily on a national level and existed within a relationship where industry was reliant upon a domestic market. However, that relationship changed after WWII as national companies became international in scope and subsequently the domestic market lost its relevancy. There were no more ties between the corporation and the land which first produced it. Instead of existing within a relationship of mutual duties, a faceless network of stockholders

and CEO's became the new norm. The lack of any personal relationship between this network and the consumers it provided products for produced one sole rational for the existence of the corporation, and that was increased profits.

While not specifically defined as political units, modern businesses have probably a greater effect upon the daily welfare of individuals than the three branches of government. If it's not through our places of employment, where many of us spend more waking hours than with our family, then it's through the television, viewing social media through our phones, or listening to the radio while in the car. Our lives have become defined by our interactions, not with each other but through a faceless business establishment wanting to increase profits and market share through selling their product to the populace. Unlike how most free marketers describe it, these are not solely economic transactions engaged by consenting individuals in the marketplace, an idea suited for an 18th century agricultural economy, but unreflective of contemporary society.

The idea behind modern mass market advertising is to saturate the market with advertising, to literally change how we conceive the world to be more amenable to purchasing said company's products. Fox News and MSNBC, just to take two examples from the media, are only secondarily media organizations. Their primary function is to make money for the corporations who own the stations, General Electric in case of the former and Viacom in case of the latter.

They do this by targeting a demographic large enough to sustain the structure of the business and aim to keep this demographic engaged by instilling a constant state of anxiety and anger through demonization of the other side. Emotions work to stimulate individuals to action; while calm and repose have the exact opposite effect. The political spectrum that exists within each of us is an illustration of how the diversity of individual thought is destroyed as individuals are pressured into choosing sides in a pseudo moral war brought about by capitalism. banks and credit card companies suckering people into cheap credit and a life of debt, or movies appealing to humanity's lowest common denominator for the sake of ratings. As the public becomes increasingly corrupt through being saturated by market values, more and more attention is given to the government as the source of that corruption. The one institution capable of restraining the private sector is continuously having its authority to do so delegitimized.

All of this begs a question. Assuming power becomes centralized in the State and the private sector becomes subordinate, what's to prevent the State from using its

power for nefarious purposes? At least our present structure, while being far from perfect, provides a distribution of power across several power blocs. All of this is true, but the argument for a structure built upon a private plutocracy as the lesser two evils assumes the alternative, a strong monolithic State, encompassing not much more than a chief executive and functionaries. And while historical examples abound with illustrations of this idea, the reality of what we're proposing in no way resembles those illustrations.

"Everything Within the State, Nothing Outside of the State" is not mere rhetoric, but an actual blueprint, an ideal designed to add the proverbial "flesh and bones" to an intellectual concept. Settling for the lesser of two evils is not a conscious choice. It is an irrational resignation to the contemporary way of doing things. It's a way of looking at the world produced by fear, an embrace of inertia. Looking at the world through the lens of action and movement creates within us a reality of constant change, a way of viewing the world as a harmonious whole with each of its component parts having a place and a function. The structure that is produced by this reality will be effective to the extent which it is reflective of said reality. The problem is we often look at collective groups like the State as having a mentality which differs significantly from our own, hence, the idea that government should be run like a business, that foreign policy should discard all considerations of morality in pursuit of power in a zero-sum game. The results of this type of mindset are disastrous: wars, theft, secrecy and spying. When not getting in the way of business relationships, these have come to define relations between nations. Yet, collective reactions manifest within populations, which have a significant similarity to reactions you see amongst individuals. Countries that are slighted or insulted display a show of honor just like individuals put into similar situations. The sight of countrymen homeless or sick produces a desire to address the problems through collective actions. Individuals seeing the same issues attempt to make an impact through individual acts of good. Through our participation in collective groups we begin to understand the workings and mindsets of groups and how they differ and how they resemble the individual mind. When we're talking about the State, we're talking about a collective which encompasses everything. And as part of the State we can to a degree understand its mindset, because we are part of it, and it is part of us.

The dangers of the traditional western concept of government here manifest themselves. We can see the dangers of socially deviant individuals within our own lives, how these individuals commit acts of violence, fraud, and extortion

because they consider themselves as being separate from the community. Being separate from the rest serves as a rationale, a justification for pursuing one's own interests at the expense of others. To commit a wrong against someone or something which has not integral value is not to commit a wrong. Morality and ethics can only exist within a social structure where individuals have meaningful relationships with others, not to simply coexist and live within a common political unit where law is looked upon simply as being a manifestation of force. Likewise, we can see why a business would have no qualms about leaving its country of origin to exploit cheap labor for the sake of profit. Lacking a relationship with its workers and any ties to its community other than that of a contractual nature, there is no longer a moral issue with predatory actions which hurt others for the sake of profit. In a similar vein the implementation of tyranny and its consequent taking of lives and freedoms can be comprehended through this same structure. A society composed of a conglomerate of individuals and institutions which have their relationships defined by the market is a society with a false morality and false ethics. Beneath, acts of good will exist nothing more than attempts at self-promotion. Results from this structure - a separation of powers, with the goal of breaking up the State and society - are not likely to restrain abuses of power but to encourage them through the redefinition of human relationships.

The inclusion of everyone within the State would not take on the perception that many have in their minds of us all becoming civil servants, but of replacing the current system with its fragmented morality and rationale with one that makes someone much more than an employee of government doing nothing more than earning a check and someone conscious of every action contributing to a higher goal. Think of it this way. The foundation of all collective groups and the one we first encounter is the family. Being part of a family produces a feeling of transcendence; of being part of something much more than the sum of its parts. We defend our families against dangers, dishonors, and slights, even when it may go against our immediate interests. This feeling of belonging then transfers to other social groups as we age and become independent of our own family. This is where the importance of structuring society to conform to a family like unit comes into play, not in the sense of having a mother, father, and siblings in every social group, but of reproducing the transcendence derived from the family relationship into these other groups.

The logical argument against this would be that even within the family we encounter situations of abuses of powers, so wouldn't a society structured along

familial lines be prone to the same abuses, and how would a State without a separation of power prevent abuses of power? The idea that institutions must be perfectly virtuous to be free of hypocrisy is ludicrous. Yes, those calling themselves "the State" throughout its history have been guilty of innumerable crimes. Let us direct our attention explicitly to the word "State", as it is the object of attack.

Be reminded there is "the State" and "the State". Confused? Part of the problem is that the word has been used for millennia, notably starting with Plato in *The Republic* and Aristotle in his book *Politics*. Others in the 18th and 19th centuries – Rousseau, Bluntschli, and Spencer – had their versions. "State" in more modern political philosophy has become much more of a refined idea, arguably the most comprehensive philosophical foundation laid by Hegel in Part III of his *Philosophy of Right* and for the "nuts and bolts" by Durkheim's *The Division of Labor in Society*. As with the word "fascism" used erroneously by those referring to National Socialism, "State", to be perfectly correct, refers to that refinement. Hegel said that in the State, the people are at harmony with themselves. The nobility that make society and its organization the State is religion, seeking that which coheres, or binds, i.e., the truth.

Up to this point in the current article, "State" more accurately can be termed "proto-State", a government that has assumed more power and responsibility over more aspects of society, with the populace – while not fully unified and identified with the authority – still having strong allegiance to it. It may be argued that the State Hegel and Durkheim were describing never has existed, although the proto-State of Fascist Italy was well along the way to becoming a State. So, too, the U.S. government under Roosevelt was progressing along a similar path. Yet, none of these proto-States has satisfied the criteria Hegel set forth, again, social organicity, the search for truth, and the nature of how the individuals and society identify themselves in terms of the other.

The abuses heaped by critics on "the State", then more accurately bring into view governments and the lesser-developed proto-States. More accurately, "government" usually is conflated with "proto-State" and even "State", although discerning where one ends and the next begins can be very difficult. Governments often have been disunified, corrupt, and failing their citizens but usually to a lesser extent proto-States. Because of their synonymously using "government", "proto-State", and "State", we now can understand more why critics in their anti-State

attacks equate "government" (especially "big government") with "State" or proto-State. In order of desirability and capability of meeting Hegel's criteria for an ideal society, we have the lowest – governments, followed by the proto-State, and finally the State.

It is difficult, if not impossible, to imagine a happy, unified society as the State having criminality within, save as an organism beset by disease. The State has a greater capacity to treat that disease, as opposed to a group of persons calling themselves a society or government and having no direction. Because to this date we cannot point to any Hegelian State in history, we only can review proto-States. The less developed a society is in terms of coherence, ethics, purpose, and the rest of what Hegel and Durkheim were setting forth, the greater level of discord, crime, violence, corruption, and overall misery.

So, let's put the crimes of these governments and proto-States into historical perspective. How many children have been victims of murder and abuse by their parents throughout history? How many crimes has the Church committed during its 2000-year history? Remember, the people were not integrated into the monarchies but only objects of it. Neither were the people the serfs, merchants, and royalty, nor the clergy the former. A quick look at the Inquisition will confirm that.

Being prone to violence and abuse is part of human nature; but so is its opposite; the ability to overcome, to sacrifice, but the greater development of the proto-State towards the State, the less violence will there tend to be. In passing, remember that in Nazi Germany, the people, rather than being integrated into the State, were mere objects of a band of thugs calling themselves "the State". One only need research and discover that a sense of integration and well-being lessen the tendencies to discord. In the Nazi case, one cannot logically argue that the Gestapo represented the people being integrated into anything resembling a State. The same applies to Stalin.

As individuals, we are guilty of moral crimes at times. We are also able to overcome our darker sides at times. When judging institutions, taking a cookie cutter approach would be intellectually dishonest, even more reason to examine these governments and proto-States on a case-by-case basis, asking, again, questions about how well they are integrated and how close they come to Hegel and Durkheim.

To get a good apprehension of the nature of the State we must consider what a

State really is, its approximations – the proto-States, governments, and the history of each, the good and the bad, along with the purposes and structures of these social organizational types manifest over time. Once we do that the erroneous idea that the State is inherently dangerous or prone to abuses comes to naught as these same defects can be seen in all of us.

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Liberal Democracy Motto: "Be Unprepared!"

...and how to snatch the scythe from the Grim Reaper

by

Jeremy Horne, Ph.D., the Ax

Our current situation and its origins

Aside from global nuclear conflagration, asteroids hitting Earth, global warming, humanity is at serious risk of being radically culled. If you have not heard about the severe acute respiratory syndrome coronavirus (SARS-CoV-2) (formerly called HCoV-19 and now the disease name COVID-19), you are brain dead, have been living in a cave, or are willfully ignorant, i.e., stupid. We are the only living organism having the capacity not only to destroy itself but save itself because one fact, the reputed ability to extrapolate from the past and project to the future. In essence, does this subspecies *homo sapiens sapiens* have the capacity to learn lessons and apply them effectively?

I went to the JHU website [<https://coronavirus.jhu.edu/map.html>] and calculated a 5.3% mortality rate, far higher than what experts were observing when the virus first started appearing. There is another website [<https://ncov2019.live/data>] created by this Israeli kid and it has always been a step ahead of the JHU one in its figures, but JHU catches up and confirms the totals. It has consistently been reporting a steady mortality rate but at 6%. We can play around with some figures here, like 10% of the US population getting it – 30 million and 5% of that being 150,000 deaths. That is low-end. Mortality rates are tricky, as liberal democracies generally have been incompetent in doing the necessary universal testing to get a handle on the number of deaths attributed to the virus (hence severity) of this pandemic. Even with 1-2%, suffice it to say, it looks like there are going to be an awful lot of dead people here, as there has been no planning, and the already insufficient and decrepit health system out of reach of many US people will be overwhelmed.

Another alarming figure is the number of persons recovered (which I am assuming is returning to a normal state of health) – 20%. My question is about the ones who have not. At the end of all this - let's say the pandemic stopped today - how many would emerge as never really recovering will be permanently disabled (like with polio)?

A third problem is - looking at the history of the Spanish Flu -what happens in the next go-around. Will there be a mutated variety, like 1918? The question of immunity of an infected and recovered person from a future COVID-19 event is uncertain; one not ever having gotten surely can be infected.

We need to be reminded of the 1918 events. There were several waves, the first being relatively mild, the second severe, and the third relatively mild. Second, and perhaps most critical, the second version very well might have been a mutation from the first.

Do we have the capacity to deal with this virus?

This salient fact now must sustain solutions to what scientists have been predicting for 102 years, almost to the exact month of January, the very time of the Spanish Flu outbreak. Yes, there are two "sapiens" in the opening paragraph; I did not make a typographical error. Although anthropologists refer just to "*homo sapiens*", in fact, the full reference is to "*homo sapiens sapiens*", the second "*sapiens*" as an added word to distinguish us from now-extinct subspecies, such as *homo sapiens idaltu*. I create an additional twist, however, by noting that while "*sapiens*" has been variously translated from the Latin as "discerning, wise, sensible", there is a distinction between "sensible" and "wise". Many animals make "sensible" decisions, but do they possess "wisdom"?

We can appreciate the distinction better by looking at the data, information, knowledge, wisdom (DIKW) pyramid, focusing on how "wisdom" is its apex. Intelligence is not wisdom, the latter meaning assimilation, processing, reflection, and application with a high ethos, doing what is best for this subspecies and its environment, but above all, having the pursuit of truth as the highest ideal. So what? A bit of background is in order.

We should know about two basic types of reasoning, what logicians call "deductive" and "inductive" reasoning. The first formally defined is, "if the premises are true, the conclusion is guaranteed to be true." Think of a box containing objects, the box as the decision-maker determining what object are in the box, the objects, themselves the result. This is a closed system. If you accept how the box decides, you will agree that the objects within it belong there. The second form of reasoning is called "induction"; the conclusion based on the premises is only probable to some degree, i.e., from above zero to up to but not including 100%. I see a thousand blue birds fly past me and may think that the next one indeed will be blue, but with induction, that bird could be green, albeit the likelihood – based on what has been observed – low.

I will not go into the problems of winnowing out what specifically is induction and deduction, as there is a great amount of philosophical controversy, but suffice it to say, we more often than not deal the unknown by relying upon samples of what we think we know - induction, and use this in trying to predict the future. Statistics is quantifiable induction, samples being taken from an overall population to quantify the predictions, all conditions being equal, as in how those samples were generated. Experimental scientific methods rely on induction.

Arguably, the main distinction between *homo sapiens sapiens* and the rest of the subspecies is this extrapolation, the power of induction. Standard intelligence tests probe one's ability to do this. For example, if I were to ask you, "based on what you have observed and your experiences and given conditions will be the same hence, what do you think will be the case in the future?" A surprising number of individuals are challenged with even the simplest of cases, as the Gaussian (bell) curve of intelligence illustrates. If our subspecies doesn't get induction right, we will not exist in the future. Let's now start to translate all, this theory into practice.

Right now, we are repeating the 1918 Spanish Flu history seemingly not having learned much. Let me speak right now to the United States, where there is solid evidence to counter the claim that it was surprised by current events. Searching for phrases like "U.S. knew of pandemic coming" yield a

treasure trove of results, but two march to the forefront. Search for (I already have done so for you - <https://int.nyt.com/data/documenthelper/6824-2019-10-key-findings-and-after/05bd797500ea55be0724/optimized/full.pdf#page=1>) and read the report "Crimson Contagion" and learn how the U.S. did a simulation in October 2019 and concluded that the US was completely unprepared for a pandemic like the one we are experiencing now. From his stream of lies, contradictions, and outright criminal behavior in canceling pandemic monitoring programmes, Mr. Trump has led the U.S. towards what may be the greatest disaster in modern history, even threatening to bring the whole country down. Read about it here: <https://www.factcheck.org/2020/03/contrary-to-trumps-claim-a-pandemic-was-widely-expected-at-some-point/> and <https://khn.org/morning-breakout/cdc-warned-security-leaders-about-threat-of-a-mysterious-pathogen-on-jan-2-what-happened-next/>, and <https://www.rt.com/news/485718-experts-warned-pandemic-years/>. Ironically in all of this, the xenophobia about China, and expressions like "Chinese fire drill" describing anarchy, can be turned on its head to describe the US and its uncoordinated and self-contradictory responses to the pandemic. The U.S. has failed to provide a knowledgeable, ethical, and mentally healthy response to historical trends and warnings.

Now, let's look at the past, extrapolate and learn from it, and then apply it to present circumstances. Otherwise, this subspecies will continue to be like deer gazing into the headlights of the oncoming vehicle.

Origins of COVID-19

My penchant is for finding the origins of something, in this case, SARS-CoV-2, the disease being COVID-19. If you know how deleterious events started, you might be able to prevent future occurrences; this is the way of science. It also distinguishes us from the rest of the species.

COVID-19 origins now are controversial. At first, it was supposed that it originated in China last year when that government under Chinese President Xi Jinping allowed the continuation of live animal markets, where animals like pangolins, civet cats, and bats – were known carriers of coronaviruses, like the famous SARS-CoV. Even after the 2003 SARS outbreak and the closing of these markets, Xi allowed their reopening, finally re-closing them recently after much hue and outcry as the current pandemic unfolded.

Now, it turns out that COVID-19 may have originated in the southern coastal Chinese province of Guangdong, far south of Wuhan. Nevertheless, it originated in bats and then was transmitted to humans. Given the history of SARS, a viable route is by humans ingesting bats or wild animals that bats infected. COVID-19 may not have originated in Wuhan, but there was a wide avenue available for its transmission, those wild animal markets. Naturally, as with other scientifically demonstrated and effective public health measures, the wise course of action would be to shut them down permanently, just as it has been wise to prohibit the sale of toxic and ineffective substances promoted by fraudsters as remedies. We need to look more closely at why they have been allowed to remain open.

This is not a Chinese virus but one propagated by pseudoscience and failure to learn from the past. This case is even more egregious because Xi should know better, having studied chemical engineering at Beijing's Tsinghua University and later getting a doctorate in law and ideology in 2002. Scientific methods mean extrapolating from the past and projecting to the future, and clearly, either Xi learned nothing from 2003 or allowed something else to intervene. If Chinese traditional medicine is like that of Viet-Nam, we can see a lot by reading *An Overview Of The Use Of Plants And Animals In Traditional Medicine Systems In Viet Nam*, and on page 57, we learn that people think that the animals traded in the Chinese markets have medicinal value. Xi subscribes to this traditional medicine, and we only can speculate why he supports superstition and pseudoscience. That is, it is questionable at best whether these animals should be used for medicinal purposes, i.e., little or no scientific evidence

(double-blind, peer-reviewed, etc.). Yet these live animal markets not only exist and have been established as transmission belts for more and more viruses, but the problem will grow larger if they are not shut down, and shut down now – permanently.

Yes, plants have been shown to have desired medicinal effects, but, as with the animals, problems emerge in gauging the amounts, dosages, and so forth. Too, only double-blind peer-reviewed experiments can indicate the efficacy of such treatments. All of this points to the requirement that anything dispensed as medicine needs to be under the strict supervision of the State. The U.S. learned this back at the beginning of the last century in establishing the Food and Drug Administration, although, with its ultra-reactionary libertarian ideology, it still refuses to establish testing laboratories independent of private corporations. All one needs to do is read the side effects of most medications to learn of the risks involved, as well as reading the history of failures, such as thalidomide. The Chinese should have known better, but lessons can be learned not only about pseudoscience but past competency in leadership, where we stand now (mid-April 2020), and how the future might pan out.

Lessons to be learned

Mother Nature has started a fire in a crowded theater, and some astute observers shouted "fire". So far, there has been pandemonium, albeit with a few isolated pockets of coordinated responses, but generally anarchistic. Audience members are shouting at each other accusations about starting the fire, blocking exits, or hoarding fire extinguishers. Be it theaters, sporting events, or concerts, the result is the same when the audience reacts spasmodically to a common threat. COVID-19 spreading among the world population is no different.

Dominating the ideological landscape are two pernicious myths: rugged individualism (not the same as self-reliance) and equality of individuals, these combining to form the underpinning of liberal democracy. It is natural to look for a culprit, the current popular sentiment filling in for the scientific idea of origin. Now, it is the "Chinese virus", coupled with how "authoritarians" like Putin and Xi are using the pandemic to undermine the United States. Meanwhile, it is that special "authoritarianism", i.e., competent, ethical, firm leadership that is critically needed. As populations are finding out, the average person simply is not capable of meeting this pandemic on her/his own, even having to admit that draconian lockdowns are necessary to contain it.

"Leadership" is the keyword, here. The prevailing anarchy of liberal democratic regimes is resulting in a panorama of disorder, where individual (and even competent) health units are failing to coordinate with political authorities to effect a health programme to meet the challenges of this pandemic. An obvious example is not having an adequate number of test kits available, critical if we are to be able to trace the course of this virus.

The proverbial elephant in the room has been liberal democracy and its core characteristic, anarchy, materialism, theology of capitalism, failure to allow experts (medical doctors, in this case) to make decisions, and lack of social ethos. Liberal democratic responses to emergencies typically have been reactionary, the mentality being that to plan brings on "authoritarianism". There also is the hedonistic instant gratification, with little reflection on the consequences of actions.

In today's fast-moving world, people often seek quick fixes to deep problems. For health, there are fad diets to combat the obesity resulting from years of over-eating and eating junk food at that. Compromised immune systems due to poor diet cannot be "fixed" by taking some pills. In civil society, you cannot "reform" an inherently predatory and corrupt regime of liberal democracy by passing some legislation like stimulus bills. With this pandemic, you cannot give an adequate response by opening up a few hospitals or relying on "free" enterprise to provide the needed resources. The proof of the liberal democratic inaction will be in comparing the number of deaths in well-prepared countries where experts make decisions against those with the dogma of "free enterprise".

At least for China, despite Xi's initial incompetence, it has been an exemplar in what should be done to contain the virus – quarantines, lockdowns, testing, and all of that. Even with these, SARS-CoV-2 has wreaked havoc on that country, and while its progress has been slowed considerably, there is concern it might come back for a second round. Africa, Latin America, and India, among others, have not fully "erupted", and when the number of cases in the infected countries decreases, newly infected persons may start the process all over again unless borders are completely sealed, a monumental, if not impossible task. Too, asymptomatic COVID-19 persons still can transmit the virus, making it all the more dangerous and problematic. With each new wave, there will be more immune persons, those who had fully recovered – presumably, although "it's not yet known if the presence of antibodies specific to COVID-19 means a person will never be reinfected".

At the outset, let's be clear about one thing. Liberal democrats are searching around for scapegoats, accusing China and Russia of currying favor by sending severely needed supplies to terribly stricken countries like Italy, supplies that the much-vaunted "democracies" because of their destructively competitive predatory economic systems seem nigh incapable of producing. Neither China nor Russia are the threats to the US. Wall Street and the vulgar corporations that have caused so much misery and income stratification are. There is that old proverb that the further things appear to be the closer they really are. Putin, Xi, and all the rest are shibboleths wielded by the demagogues to prod the masses into an ideological chute of liberal democracy, masses which half of which cannot even read past the eighth grade and which the liberal demagogues target in their lust for power and riches. Pelosi, Clinton, and even Sanders see "authoritarians" as the boogeymen, when they all know good and well (or should) that not only half of US adults cannot read past the eighth grade, a substantial percentage cannot locate on a world outline map countries the US is bombing, and half think that antibiotics are effective against viruses.

So, the threat comes not only from Wall Street from below with the US population being so ignorant, as well as the liberal democrats promoting "democracy" and knowing very well the average voter is incapable of making an informed decision on who will be the leader. Democracy, in essence, is a fraud and is incapable of meeting serious challenges like this pandemic.

Solution requirements

What is our lesson in all of this? What do we need to do? First, there must be basic epidemiological knowledge – knowing the extent of a pathogen's travel and responses (treatment and preventatives). Of course, without reliable tests, this is nigh impossible. Second, and perhaps the most important, decisions should be made by those having the qualifications to do so. It is nothing short of idiotic to place a totally incompetent and sycophantic right-wing ideologue like Mr. Michael Pence, who has no medical training or knowledge, the head of the COVID-19 task force. If people get the virus adequate health care must be in place, including competent doctors, hospitals, treatment modalities, and supporting equipment. In just about every liberal democracy in the world, these have been lacking. In the long-term, there needs to be pro-action – the anticipation of pandemics and ongoing research to detect trends and develop measures to deal with them. COVID-19 first started emerging in November, and while accusations can be rightly hurled at China, others were more ill-prepared, especially the US, whose leadership constantly denied the importance of the threat.

COVID-19 has infected *homo sapiens sapiens* as a super-organism, but like an individual, the second "*sapiens*" is not kicking in, and one can wonder if the first one is operative. In simple organisms, the body can turn against itself, as in autoimmune diseases and cytokine responses to pathogens. Here, we have a toothless United Nations, World Health Organization, and International Criminal Court, their claiming to be hogtied because of the prevailing liberal democratic ethos. Meanwhile, Mother Nature, a harsh teacher is using the ultimate punishment as the stick to prod humanity into being more cooperative and communitarian.

A civilized person knows that a society or country, such as the United States, is in trouble when it seems to think it has to debate if there should be a universally-accessible health care system (as well as other social services), especially when all the while it is subsidizing predators, like the oil companies and agribusiness, as a search for phrases like "agribusiness subsidies" will reveal. In fact, it is not unreasonable to argue that it is suicidal.

There is only one social system on Earth that has an adequate response to prevailing predation and anarchy, and that is fascism. To say this in this contemporary world ruled by various failed and disproven ideologies, like capitalism, is to obviously failed liberal democrats like recommending castor oil to a child with constipation. Yet, it is the human social organism unable or unwilling (suicidal or insane) to find relief from these destructive ways of thinking. The lesson here is that the current path will lead to widespread death. Otherwise, this subspecies can assume the attitude of a conscientious student, set aside myths, pseudoscience, and ideology to learn of a way that has proven itself to be more efficacious in managing planet-wide problems.

What then, might a fascist solution look like? First, the State would identify a number of world-class experts in epidemiology, sociology, engineers, and related areas to serve on a directing committee that would direct responses to the pandemic. In looking to the past, including 1918 and the current relatively successful experiences of South Korea, Iceland, and Taiwan with their lockdowns and penchant for testing. These would be put into place immediately and be uniform in application across the country. Such could not be put into place without a robust universally accessible health care system. A fascist state infrastructure would be doing ongoing research on viruses anyway, and with the appearance of a new strain would be ahead of the curve in initiating research on a vaccine. It is egregious, if not criminal, to rely on the private sector for development, as such evidences an out-of-control situation. Here, it is obvious how a company could hold the rest of the world hostage while profiting handsomely. Existing manufacturing facilities – nationalized or cooperativized and under the strict guidance of the State would immediately start producing these tests, along with productive gear, as well as treatment medications. While each university and State research facility would be expected to work on possible vaccines and treatments, these efforts would be sufficiently coordinated, with information-sharing open, easily accessible, updated, and free. Health advisories and other pandemic information would emanate only from peer-reviewed sources, and the event of conflicts, the State would see to it that these would be resolved in professional committees and processes, opinions vetting in peer-reviewed environments. To its credit, the U.S. National Institutes of Health (NIH) does have health information freely available, although it might be better organized, and self-diagnostic tools should be available, with the final advice being to consult a physician. The public would be advised to ignore all other sources, especially social media. In all the above, there would be no privatization, only the State and cooperatives – both organs of social ownership and control of the means of production and distribution to society's, hence the State's benefit.

The first step towards a solution is introspection about values. The current road is towards material but shallow goals, and the secret is that it never leads to anything but self-destruction, as the emerging evidence is showing. The second is acquiring the will to continue as a subspecies. If "actions speak louder than words", Mother Nature has written the death warrant, and over time will carry it out if present trends continue. It is not enough to have the will but the realization that we must change, step three. Following the epiphany is the fourth step of accepting that this subspecies will survive only by collective cooperative communitarian action or die by the collective action of self-destruction and living by the current ideology of materialism predation. The rest of the steps include formalizing the system, creating a viable plan to implement it, and organizing to carry it out. Oh yes, there is one more step – carrying it out.